

Per Larson

"There used to be nine tribes of Chaha, one of them having been added by a former Manchu Emperor to get fresh grazing land for the Imperial herds of horses. He chose a very good piece of land for this, wh. runs, a narrow strip, to within two hundred miles or so of Ula, joining what is now Inner Mongolia on the south. But ~~when~~ when the Soviet took over ~~Inner~~ ^{Outer} Mongolia, they could not tolerate this wedge running so far into their territory, & therefore incorporated all this to the territory of this with Chaha tribe into Outer Mongolia. The name of this tribe is ~~is~~ Dar Gan-ga.

The Cha-ha tribes in their present extremity ~~are~~ think of appealing to Japan, & we further ask Japan to recover the ninth tribe for them & rejoin it to the other eight. [Japan might possibly keep this claim up her sleeve to be used later as circumstances permitted. CAB]

Per Caccia, Third Secretary, British Embassy.

Dr. Erickson (Medical Missionary at Hata Suma, three miles from Larson's Ranch) had a long conversation with De Wang, during which De Wang remarked: (1) That the Japanese had never pressed demands on the Mongols, as they do on China; they made perfectly polite requests & never pressed them, if they were unacceptable: (2) That the Mongols had no intention of being used as Japanese cannon-fodder.

Kurs Pressy, Larson's daughter, tells me that ^{the} ~~the~~ small hill behind ~~the~~ ~~Larson's~~ her father's house was ~~to~~ to have been used for lighting beacons on when she was here last winter, as a signal that ~~beige~~ bandits were coming. It can be seen from Hata Sumu. The bandits were Chinese soldiers who had been disbanded. In actual fact the bandits did not come, & so the beacons were not used.

Per Larson. Argols include ~~at~~ horse dung as well as cattle dung. Cattle dung is best.

7/7/35 (Sunday)

~~the~~ Larson took Rongnye & myself to see his ^{herd} ~~herd~~ of ponies, 20 miles away. He has over a thousand ponies of which we saw about six hundred. He has bought them at the Outer ~~to~~ Inner Mongolian frontier, near Ud from the Vostwag. The price is to be settled later on, when a member of the Vostwag will come & settle it in Larson. The Vostwag ~~so~~ brought the ponies down from Unga. They are a poor lot; many have unsound legs; of one pony the neck appeared to have been broken. They are mostly of different shades of brown. ~~be~~ greys & duns are far less common than in Tibet. Their forearms ^{of most} are much thinner than those of Tibu ponies; of course, they do not have the same amount of hill climbing.

Larson says that ~~people~~ Mongols do occasionally steal ponies from the herds of others.

Larson's flocks of sheep are suffering from worms. His sheep are usually free ~~of~~ from disease.

#131st July 1935- ^{should be inserted at A} ~~See~~ page 27.

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From Peiping to Kalgan. Good views of the Great Wall as we go up the Pass (Nankow? Pass), about two hours out of Peiping by train. Different sections of it, inner loops & outer loops, run along the summits of the different ridges near which we pass.

Our train plods slowly along. But why this halt of three quarters of an hour at this small wayside station? "Because," explains an official on the station, "you have come too fast; you are ahead of the time table. You are not due to start till ten minutes past seven."

The average speed is fifteen miles an hour, including stops, i.e. 126 miles in a little over 8½ hours.

9th July 1935.

Rode out from Chagan Jaurian Sumu (White House Temple) with Wangy al along the plain into a bay in the hills, four miles away. We talk about Kuangsha. He says in answer to my questions: —

"There are 12 hoshuns in the Cha ha League

10	Pilingol
10	Olanchab
7	Oedos
1	Alashar

And some others; altogether 40 to 50. ^{These com-} ~~under the~~ ^{prise} all the hoshuns in Inner Mongolia, for all obey the Council at Ba-ta-ha-la-ga (Peilingmiao).

"The Nanking Govt has agreed to give them

Council twenty thousand dollars a year as ~~the~~ the Mongol share of the taxes on Chinese traders. In addition to this the Council raises taxes from the Mongols themselves, ~~from~~ Among other taxes, ^{each} sheep five cents a year is paid.

On each pony, camel, or head of cattle fifty cents a year. These are paid to the head of the hoshun; I do not know how much the ~~head~~ latter ~~pay~~ ^{pay} to the Council.

"Under the Chief of each hoshun there are several lesser officers?"

I, "Are they ~~not~~ not more than are necessary?"

Wangyal, "Yes, I think that is so."

"The head Chief of each of the Cha-ha hoshun is styled Amban."

"Tibetans are much cleverer than Mongols in politics & administration. They have been ~~much~~ ^{far} more independent of China than the Mongols are. The latter usually have a some Chinese official over them, telling them what they may do & what they may not do."

"The Chinese ~~have~~ ^{fact} ~~fact~~ at Nanking have promised to help the Mongol ~~for~~ ^{for} ~~council~~ ^{for} (i.e. Council) with arms. They have supplied them with ~~between~~ ^{over} three thousand during the last two years. They tell the Mongols that the Japanese are wicked (ngen-pa), that they ~~keep~~ ^{like} keep the Emperor of Manchukuo a prisoner in a fort (dzong).

"The Russians are now treating the Mongols in Outer Mongolia better. This is because the Japanese have come near."

The ground is hard & dry; we cross no water anywhere. We keep clear of encampments, because of the huge fierce Mongol dogs, as I have only a light Tibetan whip, & Wangyal has nothing in his hand. I am afraid to get one of the heavy Mongol whips.

10th July 1935-

Per Kareon. "There are a few snakes in Mongolia both poisonous & non-poisonous. Among the snakes are vipers."

"The ~~is~~ Mongol name of Pei Ling Miao is Bata ~~Kalak~~ Kalak. Kalak means a 'Door', & Bata, I think, is ~~the~~ a Tibetan word meaning 'giant', 'strong man' & the like. [Evidently the word 'Batur', 'Bahadur'. So the meaning will be something like 'The Strong Door', 'The Mighty Door', etc.]" CAB

Rode w. Wangyal. He tells me

"The Inner Mongolian Govt. do levy customs duties, & a Chinese trader who came from Bata-Ha-La-fa, told me Peiping. This customs revenue is, I think, separate from the 20,000 dollars paid yearly by the China to the Mongolian Govt. The authorities of Inner Mongolia try all criminal cases, e.g. murder, theft, etc. They try Chinese as well as Mongols."

"The Mongols in Manchukuo also try the Chinese in cases that arise in the Mongol areas."

"The Bar-ka Mongols — of whom there are seventeen

hos huns — are not content w. Japanese rule, ^{because the} ~~the Japan~~
 -ese have dismissed several of the Wangs, who are ~~not~~ ^{very} intelligent, & have put lower members of the
 tribe, who are intelligent & energetic, in their places.
 And they have changed some of the Mongol customs.
 Also they have ~~dismissed~~ ^{reduced the} a number of the lesser
 officials ^{but this is approved by the poorer people} in the hos huns, ^{when meetings (tsoudu)}
 of the Bar-ka Mongols are summoned to request the
 the old customs may be retained, the Japanese
 advisers ~~who sit on raised seats~~ ^{to hos huns} say that it is
 necessary to reduce the number of officials, because it
 increases the taxation of the poor people to keep them
 up. The Japanese advisers sit on raised seats, the
 Chiefs sit in front, & their subjects behind them.
 When the Japanese said this, the subjects clapped their
 hands in token of applause — they have learnt this
 European custom —, but the Chiefs sitting in front hung
 their heads. In these meetings the Japanese tell the
 Mongols that they feel pity (nying-je) towards the Mon-
 -gols, who are of the same race as themselves. [So the Jap
 are to some extent making way among the ordinary people ^{can}]
 In Manchukuo all taxes are collected & spent by
 the Manchukuo govt. The Mongols do not collect or spend
 the taxes in the areas inhabited by them. But the Manchukuo
 govt spend much more on ~~Mongolia~~ the Mongols than
 they raise from them in taxes, e.g. on the Mongol soldiers,
 on schools etc.

"The Chinese authorities still say that they will con-
 tinue taking fresh Mongol land for Chinese settlers. ~~the~~

neither the Lanking foot, nor the Chinese Provincial Government have promised ~~this~~ to stop the encroachment. [Harrison confirms that the encroachment has not been stopped yet]. The encroachments are usually made during the ninth month. Last year the Chinese said they were going to take up fresh cultivation as usual. The Mongolian Council made representations to Kalgan. The Chinese authorities there gave no reply, but abstained from making the usual encroachment ~~&~~ last year.

"The ordinary procedure ^{was} as follows: A party of new settlers accompanied by a few soldiers ^{used to} come & measure off a fresh piece of land. The Mongols of the place ^{would} object that they ^{would} have not enough land, if this piece ~~be~~ were taken. A fight ensued, & so a case ^{was} ~~is~~ instituted at Kalgan before the Chinese authority there, who decided in favour of the Chinese settlers, & the new tract of land ~~was~~ made over to them."

~~See~~

In a letter written to me about 30th April 1935 from Gyang-tse Dewan Bahadur Paltiesang that the dispute between the Pan-chen lama & the Tibn foot has not ^{yet} been settled. The former wants the revenues of the Dzongs under Tashi dñin-po to remain with him; also to be given three more Dzongs; also that he should have a bodyguard of his own soldiers, & one furnished by the dhasan foot. Further that all the property taken from the people of Tashi dñin-po should be returned to them.

11/7/35

Larsen says that there are kye wild asses (kyang) in the Gobi, & yaks in Northern Mongolia, round Urga & elsewhere.

Per Wangil. * A theological disputation. "As an example, it might run as follows: —

Q. 'Did Sakya Tup-pa obtain Buddhahood?' (sang-gye-tu -re)

A. 'Yes!'

Q. 'When?'

A. 'In such a year, such a month, & on the 15th day of the month.'

Q. 'Where?'

A. 'At Bodhi Gaya in India.'

Q. 'But does not the Kan-gyur say that ^{Sakya} Sakya Tup-pa obtained Buddhahood at Ok Men, ~~the~~ a Buddhist Heaven?'

"This means a defeat for the answerer, because it is so believed, & that it was only an Incarnation of the Buddha, a Trül-kü, who appeared on earth as Jotama, & ^{gained} ~~obtained~~ Buddhahood at Bodhi Gaya."

Wangil, "The chief leaders in Inner Mongolia are Ta Wang & De Wang. Yes, Ta Wang has the higher position, but does not do much ^{of the} work. Ta Wang is ^{60 to 70} ~~55~~ years old; De Wang is 37 years old.

"Mongolians apply to lamas to prophesy (sang-ta) for them the events of the following year, e.g. whether the health of himself, family, & slaves & stock will be good or not, etc., etc."

"If sickness breaks out among his sheep, he will in

the case also apply to a lama for a sung-ta. The latter will decide on a religious ceremony. This may involve the slaughter of a sheep; its mouth & eye-holes are filled with fat (tsil-lu); then the head is burned, & the bones of the sheep are burned also. The lamas tell the people that this ~~is~~ is not Buddhism, but the latter reply that if this animal sacrifice be not made the sickness will become worse."

12/7/35

Per Wangil.

I, "Which is the more religious, Mongolia or Tibet?" Wangil, "Oh, Tibet by far. ~~The~~ Mongolia Buddhism is only half as strong as in Tibet. There are many in Mongolia who dislike (mi dgah-mkhan) Buddhism, but only very few such in Tibet. The reason is the nearness of China to Mongolia, & the consequent strong Chinese influence in Mongolia."

Per Wangil, "Several of the Chiefs in Inner Mongolia are afraid that, if the Jap. come, the latter may depose them as incapable of governing. But these Chiefs are afraid of taking this line in the Mongolian Council, lest the Jap. do come later, & visit their anger on them for opposing their (the Japs) coming."

"The Jap. favour the poor, & this puts many of the poorer Mong. on the Jap. side, whatever line their Chiefs take."

~~13/7/35~~

W. Wangil & I visit a temple one mile from Hata Suma, the latter being Dr. Erickson's place, two miles from her Lasso's (White Court Temple). This temple we visit was transferred here two years ago from a place near Kalgan, in consequence of the Chin. encroachments.

I am allowed to enter the Assembly Hall w. Wangil. Some monks are sorting out volumes of the Kan-gyur, ^{all written in Tibetan.} I read a little from one. This creates a good impression. A grown-up monk coming up, one of the boy monks says to him, "He is very learned; there is nothing for you to say to him!" Others ask Wangil whether I am a Buddhist.

The central image above the altar is of Jotama Buddha w. the Rigs-Inga headdress. ~~It is~~ Wangil calls it a Cho. It is made of cedar wood. Under it is an image of Maitreya.

In front of these ^{images} scrolls hang on the walls. The central one is of Tsong-ka-pa. On the right (looking at them) a picture represents Tse-pa-me me in the upper portion, & below him six-armed Chen-re-zi (left) & Dröl-ma (right). On the left a picture represents Maitreya in the upper portion - a very poor representation - & below him, Chen-re-zi & Dröl-ma as above.

We see a religious service. It is held in a slack manner, no keenness. There are very few grown up monks. They are intoning, not reading, & their attention wanders most of the time. During the service, the head ^{monk} present, a dge-bz-kos, comes out, & invites us to a building close by, where he gives us tea & katas.

13/7/35

Linn

Left Scott, Rougre, Wang, ~~Linn~~ the photographer, & I left for Summit at about half past nine, arriving there at a quarter to twelve. ~~We are~~ The other members of the party who, numbers about thirty foreigners arrive later in the day. Those who come include four or five members of Vostwag, including Purvis, a left, the head of it; also Baron von Plessen, a Secretary in the German Legation, who was at New College, Oxford but for one year only because the war broke out then; also Dr Müller, of Peking, who has travelled in Mongolia before; also ^(address, Reform Club, London) Mr Gareth Jones, a free lance journalist, who writes for the Manchester Guardian, the Berliner Tageblatt, & other papers. But British are the most ~~are~~ numerous, twelve in all.

We are entertained by de Wang, the Prince, to a dinner in the evening, three tables, the ladies having one to themselves. The Prince commences by sitting at the centre table, ~~but~~ with Larson on his left & Purvis on his right. Dr ~~14/7/35~~ Müller is also at this table; the remaining seven or eight ^{some Chineseified Mongols} are Chinese. At our table sits Po-i Chan as host — moving when the Prince does — myself opposite him ^{there in the seat of honour as chief guest of this table} ~~for the~~ as chief guest, von Plessen, Caccia, Pollard Vreuhart, Scott, & others.

The wine, green in colour & not potent, is served in ~~small~~ the usual tiny cups. Gampré's are frequent; I join in them. We also have water milk, but unfermented. Our host — the Prince or Po-i Chan — tells me across the table that if I drink a great deal of it, I shall have two

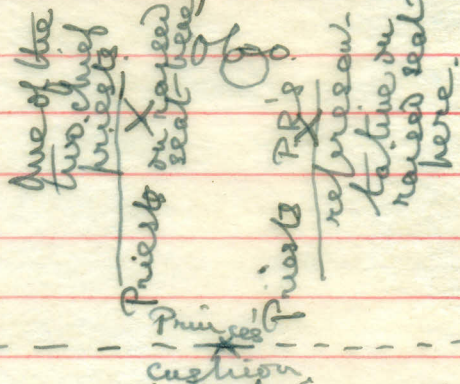
wives.

We sleep on the kang w. a Mongol rug under each of us. The Mongol rugs are ~~a~~ similar to Tib. rug floor rugs.

14/7/35

We leave ~~before~~ between six & seven A.M. for an obo on a hill, a couple of miles or so away. I go in a motor lorry w. a number of Chinese & Mongols - Harchen & Tume - & a few Mongols of the place.

We are on the plain, ~~below the~~ ^{two} hundred feet below the top of the hill, ~~the tent~~ are the tents, ponies, soldiers, monks, & others. The foreign ladies have all to stay here; no women are allowed to attend the service by the obo. This service, Wangil tells me, is to the god of the district (yül-lha). Below the obo is the carcass of a sheep, indicating the pre-Buddhist nature of the ~~ceremonial~~ worship. There are two rows of priests facing each other below the obo w. two raised seats



nearest the obo. There is the usual intoning, clanging of cymbals etc

The Prince rides up in a State, in gorgeous robes,

accompanied by more than fifty persons, besides some two hundred soldiers, who halt lower down.

The Prince kneels ~~to~~ ^{on} the central cushion before the obo. When he bows his head to the ground three times during ~~the~~ one period of the ceremony, his younger son, aged 3 or 4, holds his hand, & the two bow-tow together in perfect unison.

The name of the god of the district is said to be Tsub-di.

From time to time the crowd calls out the Mongol equivalent of 'Lha gyai-lo.' At the conclusion flour is thrown in the ~~base~~ air, & the clothes of many are whitened. At this time also the young boys & girls, ~~who~~ aged 7 to 12, who are to ride in the ~~race~~, ride round the obo, & start off for the starting point, ten miles away.

Mr. J. Jones, a free lance journalist who writes for the Manchester Guardian & Berliner Tageblatt among other papers, obtained an interview to-day July 14th, w. De Wang. The latter said, in answer to questions, that

He wished to work for the unification of Mongolia as an independent nation. Such a movement had to start from the free Mongols (i.e. Inner Mongols), but it would embrace the Eastern Mongols (i.e. of Manchukuo) & the Northern Mongols. They did not wish to be under anybody, but, if necessary, they might have to obtain help from Japan; or, even from the north, but it must be understood that they were not in

sympathy w. Bolshevik methods. Asked whether he thought the Soviet, if they helped, ~~but~~ would interfere w. the position of the Princes & w. the general Mongol organization, De Wang was ~~also~~ replied that he was alive to that danger. It was of no use appealing to China for help, even if China could be persuaded to treat Mongolia fairly, for China was not strong enough to help.

~~He was~~

He was not aware of any road-making by Japanese in Inner Mongolia. The Jap. drove their cars & lorries across the plains, wherever they went. The Jap. visit to Ba-ta-ha-lak was not a political conference; it was merely a social event. The Jap. had made no proposals to them in respect of trading in wool; such a proposal would have to come from themselves, the Mongols.

De Wang was asked what Mongolia would do in the event of war between Russia & Japan. He replied that he could not say at present; that situation would have to be considered when it arose.

I talked wth Purvis, a ~~det~~ Lett. He is the head of the ~~R~~ Rostwag's (commercial firm) branch in Kalgan. He tells me that he goes about twice a year to Urga. He has to get a fresh pass each time before, & to wait at Ud-de, (several miles across the border into Outer Mongolia) until the new pass is granted. This means telegraphing from Ud-de to Urga, & waiting several hours till the reply comes. He is also detained ~~for~~ for an hour or two at the frontier post before he is allowed to proceed to Ud-de. The Outer Mong. are ~~tougher~~ in their manner than the Inner Mong. He tells me that the ~~mongols~~ of Outer Mongolia are on the whole of stronger physique than those of Inner Mongolia. Their soldiers are better than those of Inner Mongolia; the cavalry at Urga are ~~fine~~ "fine."

It is easier to travel over the plains in Outer Mongolia than in Inner Mongolia. He has on one occasion motored from Urga to Kalgan ^(about 800 miles) in twenty nine hours.

Outer Mongolia exports very little to the U.S.S.R.